WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 34.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, AUGUST 23, 1825. NO. 60.

"FASHION IN RELIGION,"

Or the spirit of piety modified by circumstances.

The following excellent remarks are copied from the Connecticut Observer of the 9th inst.

It has been said that there is a fashion in religion, as well as in literature and science. This we suppose, means only that the spirit of piety is modified by circumstances;—and though always springing from the same fountain does not always flow in the same channel. Religious principle must, from its very nature, appear in as many different forms, when brought into action, as there are diversities, in the circumstances of man. At one time, it appears in acts of devotion—at another in acts of benevolence—now it is seen in the patience of fortitude—now, in the noble daring of moral enterprise. Here it is seen in the aspirations of prayer,—there it beams in the shining countenance of hope. Sometimes it graces the modest step of humility—and sometimes it promps to the boldness of self-defending boasts. In all these shapes it is the same principle. Whether it invigorates the branches—or gives fragrance to the blossom—or a purple mellowness to the fruit, it is still the same living principle, conveyed through the same root.

Perhaps at the present day, we are prone to undervalue the piety of former times, when the exertions of Christians, by the circumstances of the period, were limited by the boundaries of Christendom. Because a spirit of missions did not adorn the age of Baxter, and Owen, and Henry, we may imbibe the notion, that it was an age of insensibility to the wants of the heathen. But Providence marked out a different course of action, for the pious in that century. They were called to suffer for the truth, which it is the glory of this age to diffuse, unmolested by persecution, among the nations. That age had its temptations and its dangers too, for the pious. They were, perhaps, rigid and austere. Religion perhaps, was not seen in all its attractions. Charity, perhaps, tried by reproaches and vexations, lost something of its liberality. But let us not scan these defects too severely;—for the same circumstances were favourable to the growth of many virtues. 'Those graces of the Christian chacacter, which take strong hold of the unseen world,' ripened them to uncommon perfection. Patience, and fortitude, and self denial—above all, that heavenly frame of mind which springs alone from faith in the word of God—a faith strengthened by persecution and unrelaxed by the pleasures and the charms of earth, existed in a degree almost equal to that of primitive age. If they had less of moral enterprise, they had more we think of devotion than is common, in the 19th century;—if they had not all the spirit of activity that distinguishes the present age, they, had we think, at least as much communion, in secret, with God;—if they had not all our clear views of truth, they grasped it as firmly, and suffered for it, as cheerfully as we. If we have more of benevolent action—they had more of the religion of the closet. For benevolent action in its nature, leads us away from ourselves,—while the reproaches of men, led them to seek consolation in secret prayer, and to retire into the pavilion of the Almighty.

Christians of the present day, relieved from the oppressions of the enemy, have turned their attention to the diffusion of the gospel among the heathen. They feel deeply the obligations of the command of their Redeemer, to preach his gospel in every clime. The approach of the period when the knowledge of God shall fill the earth animates their efforts. the success of many enterprises,& the ease with which seeming impossibilities, are overcome, have awakened an ardour, in the cause of missions, unknown since the days of Paul. For this the benevolent heart will thank God. At this the benevolent eye will kindle. Connected with this feeling and action there is danger. The very eagerness of the pursuit, may turn the soul from the duties of the closet, The very spirit of enterprise, may encroach on the spirit of devotion. The very desire to learn what God is doing among idolatrous nations, may lessen the desire to learn what his Spirit is working in our own heart.—When the enemy is on our borders, we shall think of our fortress and our tower—but we may forget it when carrying our victorious arms in the land of our foes. When danger threatens, we shall take the armour of God—but when it retires, we shall too probably lay this armour aside. On the whole, then we conclude, that amid all the glories of the present day, there is need of caution even to the benevolent. the temptation is strong to forget a life of faith. This is not surely, the period, when without much care & a thorough acquaintance with the dangers which beset them, Christians will live with their eyes fixed on the invisible world. They should know, that however pleasant it is to reflect on the triumphs of benevolence, it is the *word of God* alone, that will sanctify;—and that they yet need much watchfulness and prayer if they would not fall into the peculiar temptations of the age.

From the Recorder & Telegraph.

ANNIVERSARIES IN LONDON.

It is doubtless known to most of our readers, that the Anniversaries of the principal benevolent Societies in England, take place during the month of May. Presuming that a glance at their operations would be acceptable, we have compiled the following abstract, from publications recently received, reducing the various receipts and expenditures into the currency of this country.

Merchant Seamen's Bible Society.—Seventh Anniversary, April 30th, Admiral Viscount Exmouth in the chair. Receipts of the seventh year, $4,045; expenditures, $3,820. Bibles and Testaments distributed, 1797. Total distributions in seven years, 9,275 Bibles and 10,467 Testaments.

Wesleyan Missionary Society.—Sermons Preached in all the Methodist Chapels in London on Sunday May first; and before the Society or its auxiliaries at other times and places. Annual Meeting, May 2nd. Sum of collections on all these occasions, $5,330. Receipts during the year 1824, as stated in a former number of this paper, $172,000; expenditures, $159,992.

Church Missionary Society.—Twenty-fifth Anniversary, May 2nd and 3d. Receipts of the 25th year, $180,125, besides about $12,000 for the Missionary Seminary at Islington. Expenditures, $166,667. Collections 2nd and 3d of May, $1,564.—Balance in hand $8,985. Standing funds, $145,520. This Society employs at the present time, 419 labourers; of which only 106 are Europeans. It has nine missions, subdivided into 42 stations. It has 255 schools, containing more than 13,000 scholars, of whom 1400 are adults.

British and Foreign Bible Society.—Twenty First Annual Meeting, May 4th, Lord *Bexley* in the chair. Receipts during the past year, $414,186. Of this sum, $175,757 arose from the sale of scriptures. Expenditures, $417,555.

Prayer Book and Homily Society.—Thirteenth Annual Meeting, May 5th. Receipts $7,910. Expenditures, $7,867. The Society is under engagements, to the amount of between 6 and $7,000. Collection at the Meeting, $370.

Jews' Society. Seventeenth Anniversary May 6th, Sir *Thomas Baring* in the chair. Receipts during the year, $60,895; being an increase of $5,772 over those of the preceding year. Expenditures, $52,449.

London Association for aiding the Funds of the United Brethren.—Annual Meeting, May 6th. Receipts $15,845; of which, $12,212 have been paid over to the Brethren's Society.

Hibernian Society.—Nineteenth anniversary, May 7th, Admiral Lord *Gambier* in the chair. Receipts during the year. $36,155. Expenditures, $40,962.

British and Foreign School Society.—Twentieth Anniversary, May 9th, *Daniel Sykes* Esq. M. P. in the chair. Receipts $9,380. Expenditures, $9, 270.

Port of London Seamen's Society.—Seventh Annual Meeting, May 9th, Admiral Lord *Gambier*, in the chair. Receipts. $1,257. Expenditures $1,325.

Sunday School Union.—Annual Meeting, May 10th, *Joseph Butterworth* Esq, M. P. in the chair. Receipts, $18,686. Expenditures, 18,443. Collection, $245.

Naval and Military Bible Society.—Forty Fifth Anniversary, May 10th, Lord *Gambier* in the chair. Receipts, $11,611.—Expenditures, $11,464. Bibles and Testaments issued, 6,049. Whole number since the Society was founded, 175,400.

London Missionary Society.—Thirty-first Annual Meeting, May 12th, *W. Alers Hankey* in the chair. Receipts for the general purpose, $153,000. For particular purposes, $18,903. Total, $171,903. Expenditures, $149,770. Collections at various anniversary meetings in May, $5,039.

Religious Tract Society.—Twenty Sixth Anniversary, May 13th, *Joseph Reyner* Esq. in the chair. Receipts, 55,805. Expenditures, 57,795. Number of tracts circulated the past year, 10,500,000.

African Institution.—Nineteenth Anniversary, May 13th, the *Duke of Gloucester* in the chair. Receipts, $3,924. Expenditures, $3,220.

The whole amount of receipts in behalf of the Societies above mentioned, is more than ONE MILLION ONE HUNDRED AND FIFTY SEVEN THOUSAND DOLLARS: being an united increase above the receipts of the same Societies last year, to the amount of $194,814! A number of Societies, of some importance are not included: so that it would not probably be too high an estimate to state the annual contributions in England, to purposes having a more or less direct bearing upon the interests of Religion, at $1,500,000.

A SMALL AUDIENCE.

From the Memors of Rev. Zebulon Ely, of Lebanon, Con.—By Ezra Stiles Ely, D. D.

"In some instances he had the pleasure of learning, twenty or more years after the delivery of some of his discourses, that they had been blessed to the conversion of some of his hearers. I remember to have heard him relate this anecdote: He was once induced to ride thirty miles on a very stormy Satuday that he might accommodate the Rev. Mr. Williams in the exchange of pulpits. He had but a few hearers on the Lord's day, and afterwards frequently thought he had been foolish to take such a journey to preach to a few people, when he might have addressed a large assembly had he staid at home. Nearly twenty years after, he fell in company with a gentleman whose piety was strongly indicated by his discourse. After they had travelled together with great satisfaction for some distance, the gentleman asked him, 'if he remembered to have preached in E. H. at such a time?' He replied, 'Yes, and I often have thought how foolish I was to leave my own congregation, and ride thirty miles in a storm to preach to a dozen people.' The gentleman rejoined, 'But your sermons that day were the means of my being awakened and hopefully converted; and ever since I have lived a new life.'—Never after this, would my father think any journey too long, and any audience too small, for the preaching of the gospel."

A TRUE PICTURE—CONTRAST.

Pitcairn's Island, it is well known, was originally settled about 30 years ago by the mutineers of an English ship, with a number of Otaheitan women. The colony thus formed, has since become distinguished for the excellence of its government and the purity of its piety. A Nantucket whale ship merely touching there, was immediately boarded by the natives, who began without ceremony, to examine the sailors about their religious experience! One of them was seized with remorse to think that he had lived so long in a Christian land, and was unable to answer a single question of these supposed heathen, and has since become hopefully pious. How high and exalted do these obscure and comparatively destitute natives of a far distant Island appear beside Christians living in this land of light and privilege! This whale ship, though sailing for years out of a Christian port, was probably never visited before with a message of piety, or furnished with a Bible. Now, contrast the conduct of the pious natives of Pitcairn's Island with that of the elightened and pious inhabitants of one in our own neighbourhood. It was not long since calculated that out of the 80 whale ships (containing 2000 men) belonging to the Island of Nantucket, not more than one out of ten has a Bible. Ships carrying more than 20 men, are known to have been these three years at sea without a Bible on board.—*Mar. Mag.*

WARNING TO GAMBLERS.

The Report of the Nassau Hall Tract Society, read at the annual meeting in Princeton, on the 30th ult. relates the following anecdote in illustration of the good effects resulting from the distribution of Tracts.

"One of the almoners of the Society," says the Report, "was permitted to witness for his own encouragement, and has reported for ours, a remarkable instance of the force of truth, when presented in the unpretending form of a tract. This gentleman observed a club of gamblers deeply interested in their infatuating and mischievous game. By means of a child, he conveyed to the gaming table a tract, entiled a "Warning to Gamblers." It caught the eye of one less engaged than the rest, who took it up and began to read it aloud. The weight of the sentiments, the vivacity of its style, and the singular and alarming nature of some of the facts narrated, excited the attention of his comrades. Its solemn truths impressed their minds. At once they unanimously desisted from their sport, destroyed their cards, and repaired to a religious meeting held that evening in the neighbourhood. They were apparently much affected and with solitude requested more tracts."

From the London Tract Magazine.

ANECDOTES ILLUSTRATING THE UTILITY OF TRACTS.

While I was absent from this country my wife gave many tracts away in her neighbourhood, and to ladies who were engaged in visiting families and Sunday Schools.—Two instances I shall simply relate in her own words.

"At the back of our house there was generally a riotous assembly every Lord's day, of drunken men and women, fighting and swearing in such a way that the children and I have sat in the house trembling with fear. One Lord's day, I selected "The Swearer's Prayer" and the "Lord's Day," and as soon as the usual riot commenced, I climbed up to the top of the wall, taking care not to be seen, and let the tracts fall upon the heads of the crowd. The tumult presently ceased, and during the rest of the time we lived there it never was renewed.

"When I removed to Rotherhithe there was a house begun to be built next to ours; an old man who appeared to be the owner, or foreman, was such a dreadful swearer that he frightened every person about him. He cursed the neighbours, and their wives and children, the bricklayers, carpenters, and labourers, even the very horses and carts, with such awful oaths as I never heard before. One day while he left the building for a short time, I ran with "The Swearer's Prayer," and laid it down where he was working; he soon came back, and I observed that it was picked up. I never heard another oath from him the rest of the time the building was completing, and all the neighbours took notice of it as well as myself." H. T.

BE NOT WEARY IN WELL DOING.

Travelling one day to the westward in a lonely part of the state of New-York, and desiring company, I discovered a gentleman some distance ahead. I quickened the pace of my horse and soon overtook him. After the usual salutation, I endeavoured to introduce religious conversation, and observed that of all the attainments, an interest in the merits of Jesus Christ appeared to me to be the most important.—He pleasantly replied, "that hill which you see yonder is called———." The reply was unexpected. Determined, however, to persevere, I rejoined that we are accountable creatures and every moment exposed to death; that the consequences of dying impenitent were dreadful beyond description. "This stream," said he, as we crossed the bridge, "is called ——— river." At a loss what to reply, I continued silent. Surely said I within myself, this man is in a great error—he must be an Infidel. After a short interval I asked him what was the state of religion in this part of the country. "Beyond that mountain which you see at a distance," he replied, is the town of———." My courage now began to fail. The questions came forcibly to my mind, Shall I desist? Have I done my duty? At this moment we came to a fork of the road, and turning to go a different way, when unwilling to leave him as I supposed in this state of carnal security, and entertaining one of the most dreadful sentiments, I again summoned resolution, and addressed him nearly in the following words:—Friend, we are now about to part, and probably shall never meet again till we meet at the judgment bar of God. Let me—(here I was interupted by the stranger.) "My dear friend," said he, "I admire your perseverance and your Christian zeal.—Pardon me for the manner in which I have treated you. I am a clergyman, settled in a neighbouring parish a few miles distant. The treatment which you have received from me, was intended in order that I might know that you as a Christian, would perform your duty in warning the impenitent to "flee from the wrath to come,"

SUNDAY SCHOOL ANECDOTE.

From the Rev. Mr. Matthias' Speech at the Anniversary of the Sunday School Society for Ireland.

Some time since there was an effort made to assemble the young sweeps of Dublin for the purpose of education; among others a little sweep came to see us, and after being washed, was conducted to the school, and on being asked by the teacher, if he knew his letters? Oh, yes, was the reply. Do you spell? Oh, yes. Do you know how to read? and what book did you learn Oh, I never had a book, Sir. And who was your Schoolmaster? Oh, I was never taught at school. Here then was a real little Irishman, who learned without ever having a book. However, he could spell, and he could read; but what was the fact? another little sweep, a little older than himself, had taught him to read, by shewing him the sign-boards and letters over the shop doors, which they read as they went through the city. His teacher was a little sweep like himself,—his hornbook, the sign-boards on the houses. And oh, said the Rev. Gentleman, should not the desire of the little sweep to instruct his fellow, teach us a salutary lesson, and lead us to renewed exertion.

ANECDOTE OF DR. FINLEY.

At the late Anniversary of the Nassau Hall Tract Society, the Rev. Dr. Miller related the following anecdote of President Finley.

I remember once, said Dr. M. to have witnessed a scene in which President Finley was concerned, and to have heard a speech from his lips, which I shall never forget, and which appears to me peculiarly applicable to this subject, and to the present occasion. Happening to be with him at the house of a common friend, a gentleman came in who was known to be soliciting donations for an important religious object in a distant part of the country. The gentleman spoke familiarly of the subject, and of his being authorized to solicit donations for it; but the persons being chiefly clergymen, he did not appear to expect any thing from them, and, therefore, did not exhibit his subscription paper. When the greater part of the company had withdrawn, however, Dr. Finley, approaching him, said, in that mild, unostentatious manner for which he was remarkable—"My friend, let me see your paper? Why are you so backward to produce it? It is true I have but little to give; but I consider it a privilege and an honour, as far as the Lord affords me the opportunity, to give if it be but a single nail, to every edifice that is going up for Christ.

THE MARINERS' MAGAZINE,

Devoted to the moral improvement of seamen, is published weekly, in the city of New-York, under the patronage of the "Society for Promoting the Gospel among Seamen," and the "Bethel Union of New-York," at $2 per annum. This publication is the appropriate vehicle of communicating to the public the transactions and operations of the Societies for the promulgation of the gospel among seamen; and is designed to diffuse more generally a knowledge of the past, present, and relative condition of this class of our fellow men; to notice the progress and success of the means used for their moral and religious improvement; to present and advocate their claims upon Christian benevolence, and, in general, to make known every thing that may be useful, entertaining, or interesting, relating to the subject. It is believed that the general circulation of this Magazine will, more than any other means, aid and promote the benevolent views of the friends of seamen, by exciting public attention, and enlisting in their behalf the sympathies the contributions, and prayers of the pious and benevolent. Subscriptions will be received by the Rev. John Truair, at No. 14 Cherry-Street, and by Mr. D. Fanshaw, No. 1, Murray-Street, New-York.

Fragments.

DEATH.

To die!—Ah solemn scene, yet sure! nature recoils at the gloomy thought, and fain would pass it over.

The tyrant may forget the object of his revenge—the parent her smiling offspring, and man his God—but death remembers man must die.—Our lot remains unchanged our doom is fixed. Earthly splendor is no exemption from its shafts; youth and beauty must obey his mandates—to-day in health to-morrow, "food for worms," The tender ties of earth cannot prolong our stay; the tear of parental fondness, conjugal affection avail not—the tide of life is spent, we must depart to worlds unknown. The pillow of disease is the moment of reflection; we then cast a retrospective eye on time past,—the improprieties, we bid them not welcome—the intruders fix on our minds, and torture our departing spirits. View this picture ye giddy triflers—ye fashionable libertines—cease to mock Omnipotence. In the last dread conflict, friends may wish in vain—nature's struggle lost—death is conquerer still—Reflect—Reform.

There is something so remarkable in the genius and spirit of the Gospel, that it is not to be understood by any force of speculation and investigation! Baxter attempted this method, and found it vain. The state of the heart has the chief influence, in the search after truth. Humility, contrition, simplicity, sanctity—these are the handmaids of the understanding in the investigation of religion. CECIL.

What we term the course of nature, is the incessant administration of Providence.

HINT TO PROFESSING CHRISTIANS.

To private Christians it is recommended, as the test of the lawfulness of a diversion, to consider, whether, after a day or an evening thus spent, the devotions (at family worship) will be as heartily and satisfactorily performed: whether the train of ideas and imaginations, which it generates, will be favourable or unfavourable to a religious frame of mind; and whether the individual would be content to be summoned to his account, from amid such a scene, and such an occupation.

A man upon the top of one hill may seem very near the top of another, and yet he must decend from the one, before he can possibly reach the other. So a man on the mount of self-conceit or self-righteousness, may suppose himself as good as on the hill of God—a step, and he is there; but he MUST descend, and passing the vale of humility and self-renunciation, ascend the hill of salvation by faith in Christ Jesus, or he will never enter the New Jerusalem.

IMPORTANT CONSIDERATIONS.

Choose God for your portion, remember that he is the only happiness of an immortal soul. The soul that was made for God can find no happiness but in God; it came from God, and can never be happy but by returning to him again, and resting in him. God is all-sufficient; get him for your portion and you have all; then you have infinite wisdom to direct you, infinite knowledge to teach you, infinite love to care for and comfort you, and infinite power to protect and keep you. If God be yours, all his attributes are yours; all his creatures, all his works of Providence shall do you good, as you have need of them. He is an eternal, full, satisfactory portion. He is an ever living, ever loving, ever present friend; and without Him you are accursed in every condition, and all things will work against you.

GRATITUDE.

There is music in thanks, and when I bless the hand that helped me, I feel it again. My praises, my prayers, my thanks, are returned with advantage into my bosom. The giver hath his joy and the receiver his.

FARRINGDON.

HAPPINESS.

It is a poor happiness to speak and think well of happines, to see it as in a picture, which delighteth no longer than it is seen; as from a mound to behold that Canaan which we cannot enjoy.

The pains we take in books or arts, which treat of things remote from the use of life, is a busy idleness. If I study, says Montaigne, it is for no other science than what treats of the knowledge of myself, and instructs me how to live and die well.

INDIAN IMPROVEMENT.

We have often alluded to the improvements which have been making in the Cherokee Nation, through the exertions of the missionaries, and of the families of Brown and Ridge, &c. The following letter from E. Boudinot, which appeared in a late number of the Recorder & Telegraph, contains additional evidence of the same nature, as well as a strong appeal to the dictates of common humanity, and Christian benevolence.

To the Benevolent.—You will notice in a late number of the Boston Recorder & Telegraph, the Constitution and Minutes of the "Moral and Literary Society of the Cherokee Nation." In them you will perceive the ultimate objects, and imagine the prospects, of this infant association. Though the degree of good which would result from it, is at present hid from human conception, yet it is no part of an extravagant feeling, to hope for the greatest good to the Indian name. Though the efficient means and exertions lie in the body which compose it, yet its existence is much depending on the good will and aid of our American brethren. It is the object of this, therefore, benevolent friends, respectfully to invite you, and all those who pray for our prosperity, to give the mite of assistance, by supporting the *Library* intended to be established. Do you wish well to the Indian character?—evince that wish by deed. Do you pray for Indian improvement?—support your prayers to the God of nature, by assisting the needy, feeding the hungry, and enlightening the benighted. Are you a philanthropist, and do you desire your Aboriginal friends to be respected and honoured?—spread knowledge and religion in their slippery path, and obstruct their way to oblivion by the charms of education. What true lover of his country is there, who is not also a patriot of his neighbours? What true Christian is there, who does not drink the sweet drops of benevolence?

Notwithstanding the current opinion, as respects Indian condition, is not very favourable, it is nevertheless an acknowledged fact, that among the Cherokees, great and rapid improvement has been made, both in information and industry. Many who a short time since, bore the appellation of Savage, have bid a final adieu to the course and practices of their fathers.

Imagine, my friends, the change there would be in this nation, if ye but act nobly and justly with them. Few moons would come and go,—then the traces of vice and ignorance would fly with the wind; and only here and there would be one who could say, "here stood my father's wigwam, and there was the place of his warlike weapon." The Cherokees have improved much by the efforts of the public, and by their own exertions. They have done considerable in regulating their national affairs, and improving their moral condition. The Society in question has the main objects of cultivating morality, discountenancing vice, and supporting and protecting every thing calculated to enlighten the nation. A Library of good books, will, of course, be attached to it.—Books on travels, histories, both ancient and modern, maps, and in fine, books of all descriptions tending to the objects of the society, will be gratefully received and acknowledged.

We have now, my friends, whoever you are, wherever you live, opened a door for your benevolence—our hearts are ready to receive your aid and support, and we will bless you for them. Suppose not the Indians entirely devoid of gratitude and respect—they glory in friendship—for like yourself they are God's workmanship;—and what is be but love.

Perhaps here and there lives one, who might lay claim against Indian ravages, or mourn an ancient father or mother expiring beneath the slow consuming fire, and would still cry for Indian extermination. If there be, and whoever you be, dignify human nature by forgetting the injury, and forgiving the transgression. We do not wish to palliate any act of injustice—but those deeds are past—with the wind they are gone. Our fathers, too true, did you the injury,—but where are they? Their bones now moulder beneath some lonely shed, and the scanty earth which covers them is now all they can claim; and perhaps even that is cleft in twain by the plough which procures your nourishment. Their possessions once were great—a boundless country, supplying them with game—and the multitude of the watery elements were theirs. You now live on their ruins! Can you still harbor revenge? It is highly necessary that the Indians should become moral: for where is the nation that can exist without morality? And think ye a nation can be respected without knowledge.

Consider your privileges, and the condition of the Indians, your fellow beings; moreover, remember that they have a lasting claim on your benevolence.

Communications relating to the Society may be addressed to the subscriber, Spring Place, Cherokee Nation.

From the Missionary Herald.

Extract from the Journal of the Arkansas station.

Singular history of a captive among the Indians.

In the afternoon Mr. Hunter called upon us to spend a short time in examining the plan and witnessing the success, of this mission.

This gentleman's history is striking and singular. He knows nothing of his parentage or the place of his birth, or a human being to whom he has any other relation than the common tie of humanity. At the time of his first recollection he found himself among the Indians of Missouri from whom he learned, that he was captured in infancy from the white settlements; but what was the fate of his parents, or what were their names, or where was the place of their residence, he must ever remain in entire ignorance. He took to himself the name of Hunter, from the fact that he was brought up to follow the chase. By being employed in his youth as a guide by white adventurers, he acquired so much of the English language as to be able to carry on a traffic in furs and peltries, from the avails of which he raised a fund sufficient to support him in the acquisition of a useful education. He left his native wilds and repaired to the abode of civilized man. The peculiarity of his circumstances attracted the notice and excited the interest of some individuals of learning, wealth, and influence. They became his patrons. Under the fostering hand of their friendship, and guided by his own native enterprise and talents, he was enabled to avail himself of the privileges of some of the most useful and reputable scientific institutions of our country. He has also visited England, where he spent more than two years, in the very successful pursuit of knowledge, enjoying the friendship and patronage of many men of eminent worth. His object from the first of his leaving the Indians, has been to prepare himself to be useful among the natives of America, for whom he feels a most enthusiastic regard. The recollection of the wrongs and outrages they have suffered fills him with generous indignation and he is determined to exert all his influence in every way to ameliorate their condition. His efforts for their good are to commence with the Quawpaws. He was highly gratified with the evidence of improvement he witnessed in our schools, and in different parts of the nation which he visited.

PREDESTINATION.

Extract of a dialogue on Predestination.

"But," continued Mr. C. "Ignorance often attempts upon earth what would make inspiration tremble in heaven."

I hope you will not be offended," replied the gentleman, "if I declare, notwithstanding all you advance, I do *not*, I *cannot* believe in this doctrine of predestination."

"And I hope," rejoined Mr. C. "that you will not be offended if I declare, I am quite of opinion you *do believe* in it; for your intelligent conversation on other subjects will not permit me to believe the contrary."

"I beg, Sir," said the other, "you will explain yourself, for your assertion surprises me."

"If you will favour me with the short answer of Yes, or No, to a few explicit questions, I shall take the liberty to propose," replied Mr. C. "I have little doubt but I can prove what I have affirmed; and if you do not think my questions sufficiently explicit to admit such answers I will endeavour to make them so.

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began. "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C. "it will be formally and finally determined at the day of judgment, who are saved and who are to perish?"

"I am certainly of that opinion," replied the stranger.

"I would ask, then," continued Mr. C. "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved, and the wicked who are to perish?"

"By no means" said the other, "for he certainly knows already."

"When do you imagine," asked Mr. C. "that he attained this knowledge?"

Here the gentleman paused, and hesitated a little; but soon answered, "he must have known from all eternity."

"Then," said Mr. C. "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C. "that he did not know from all eternity, but only guessed and happened to guess right; for how can Omniscience know what is yet uncertain."

Here the stranger began to perceive his difficulty, and after a short debate confessed it should seem it must have been fixed from eternity.

"Now," said Mr. C, "one question more will prove that you believe in predestination as well as I. You have acknowledged what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased Sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.

Religious Intelligence.

JEWS IN POLAND AND RUSSIA.

EXTRACT of a Letter from the Rev. E. Henderson, of St. Petersburg, to the Rev. Mr. Frey, Agent of the American Jews Society.

"I could have wished to reply particularly to your letter, which I received last autumn, but having forwarded it to Mr. Moritz, he is desirous of retaining it till he writes you. So much I can say, that I most sincerely rejoice in the success attending your endeavours to excite the commiseration of our transatlantic brethren, towards the lost sheep of the house of Israel; and that you have such prospects of providing a place of refuge for such as profess the truth, but have no means of supporting themselves in Europe. The provision required for the support of new converts, has always appeared to me the greatest difficulty attending our attempts to effect their conversion. Never was there so much done for reclaiming the poor unhappy wanderer as at the present moment. The brethren in Poland have their hands full of work, and Mr. Moritz, in his way, is doing much good. I am sorry he is not ordained, as he could then seal his instructions with the initiatory ordinance of the Gospel. Within these few weeks past, there has been an uncommon stir among the Jews in this city. For fourteen days I was quite overrun with them; but I suppose some measures have been taken by the Rabbins, for all at once they have staid away. There are two young men, however, who come to me regularly twice a week to receive instruction. They differ very much as to their degree of progress. With the one I must go through the principal parts of the Hebrew Bible and the Targums, and indeed, make much use of the Hebrew as a colloquial medium, as he knows but little German. He is of the royal house of David, and his family have been nobles for several centuries in Poland. I hope he will one day become eminent in the service of the Messiah. The other is a young man who has received a modern education, but knows but little of the Bible or modern Judaism. With him I proceed in a different manner. I will thank you to let me know in your next what provision is made for the theological education of such as possess talent and inclination for missionary work among the Jews. At present we are very poor at this place, and can do but little for this as a distinct object.

We have so many previous objects to support, and the number of those who take an interest in this, is not great; nor are they in possession of much of this world's wealth. How I should rejoice to see a Society formed for the Jews; but it is absolutely out of the question. The one that was formed stands in the way, and cannot be remodeled. Besides there are insuperable difficulties presented by the Greek church, which suppress every rational idea or hope of succeeding. But I trust the Lord will give us grace to do all in our power in a private way as individuals, and never put the work from us by the question—"By whom shall Jacob arise?"—*Brattleboro' Mess.*

LETTER FROM MALTA.

Extract of a Letter from the Rev. Daniel Temple, Missionary at Malta, to a Clergyman in the Vicinity of Boston, dated Malta, Feb. 10th, 1825.

My Dear Brother,—I am glad to learn from your letter, that there are some encouraging indications among your beloved people; and that in the vicinity, the visitations of the Holy Spirit are enjoyed to a considerable extent. I trust I feel thankful for this. Might we not anticipate still greater manifestations of divine grace, if Christian ministers were more laborious, pungent and faithful, in all the duties of their sacred calling? It costs not much to gain the wold's applause as a faithful minister, or perhaps I should rather say preacher. It costs not much either, to gain the approbation of *Christians* as a good and faithful preacher of the gospel. And have we not all gone often to the world, or at least to Christians, rather than to the word of God, to find the standard by which our fidelity is to be measured as Christian ministers? I have a strong impression that if the Apostles could come out of their graves and appear among us as the ambassadors of Christ, they would preach and live in such a manner, as to be stoned and imprisoned; or produce an amazing revival of religion in the world?

Three years have passed away, since I came to this island, and it distresses me to think how little I have done. Every Sabbath, it is true, has seen me attempting the functions of a preacher; but the want of preparation and the prevalence of the sin that dwelleth in me, have left me an exceedingly unprofitable servant. I have spent the greater part, I should rather say a considerable part of my time, very little to my satisfaction; but Divine Providence has arranged all my circumstances, and thrown me into them, and I am not without hope that a future day will make it manifest that these years, through which I have stumbled and crept, have not been entirely lost, though they may seem so now.

Nothing new has occurred of late, in regard to our plans and prospects in these parts. All the light which we give to these regions at present, is as but a few stars would have been at the creation, feebly gleaming from the distant firmament on the dark and formless chaos beneath. May that voice that said "*Let there be light*" at the beginning, repeat the command, and light shall shine here again. The present Pope is extremely active in opposing the spread of divine truth. The sun, surely, would not stop, if a lion of the desert should roar at him and threaten to devour him; nor have I any fear that the progress of the gospel will be materially impeded by the bulls of the pope. They have horns, indeed, and seem terrible, like the strong bulls of Bashan: but they can only roar now, and not push as formerly.

Men of exemplary faith, patience and fortitude are needed in this extensive and difficult field. I feel that I am exceedingly unqualified for such a mission, but by the grace of God I will endeavour to seek after the requisite qualifications, and I beg that you will help with your prayers, that I may be successful. I sometimes fear our patrons at home may be weary before we shall be able to tell them we are gathering the harvest. We are however sowing the seed extensively by our tracts, and God in his good time will allow somebody to reap, though perhaps not us. I desire continually to say, my soul, wait thou upon God, for my expectation is from him? I have much reason to be thankful that I am permitted to do any thing in this good cause. For its success we are not responsible.

IRISH EVANGELICAL SOCIETY.

The Irish Evangelical Society has a Missionary Academy in Dublin, containing 8 students. It has 18 stations in different parts of Ireland, comprising a district of 10 to 20 miles each, and including from 4 to 10 towns or villages, which are regularly visited in a round of itinerating labour. At each place, the minister circulates copies of the Holy Scriptures and religious tracts; when practicable, he establishes and superintends Sabbath schools, as well as preaches the gospel of Christ. The Society has also five native teachers, who are labouring in the *vernacular language* of Ireland, and reading the scriptures from cabin to cabin. The prospects are encouraging.—*Rec. & Tel.*

HAYTIEN MISSION.

The Haytien mission commenced in October, 1824, among the American emigrants in the Island of Hayti, under the care of the United Foreign Missionary Society.

The board of managers have under their care, and dependant on their funds for support, eight missions embracing fifty-five male and female missionaries, and two hundred and thirty seven Indian children and youth, including six Beneficiaries at the Foreign Mission School in Connecticut.

BOSTON PENITENT FEMALES' REFUGE.

About five years ago, in consequence of some favourable results of missionary effort among abandoned females in a certain portion of this city, a few individuals united in hiring a tenement for the reception of such as evinced a desire to reform.—This step, led to the formation of the existing Society incorporated January 21, 1823.

The whole number admitted to the refuge previous to the last annual meeting, Dec. 11th, 1824, was 81; of which 54 have been honourably discharged. These have nearly all, as yet, forsaken their former vices. Some few give evidence of that repentance which is never to be repented of. A part of the last winter in particular, deserves to be mentioned, as having afforded much encouragement to those who wished well to the immortal interests of these unhappy persons. The number of inmates at that time was 17. Since then the institution has succeeded prosperously, though without any remarkable event, so far as we know, to interest the public.—*Rec. & Tel.*

THE LONDON FEMALE PENITENTIARY,

Was established about 18 years ago; and has for its President, that distinguished friend of humanity, *William Wilberforce.* The Report of May 1824, represents the number of applicants for admission during the preceding year, to have been 160; and their average age 17 years! The Report of May 1825, states the whole number of applicants during the last year, at 141; of which 76 were received—their average age being only 18 years! and three fourths under 21 years! Some of them had previously shown the strongest desires to escape from the net in which they had fallen; and in three instances, suicide had been attempted as a deliverance from wo. Of those before received into the institution, 31 have during the year been placed out to service; 21 reconciled and restored to their friends; [these 52 have completed their two year's residence at the Penitentiary;] seven have left the house at their own request; 10 were dismissed for improper behaviour; and one in ill health, was sent back to the parish where she originated. The number remaining in the Penitentiary at the date of the report, was 113; being a larger number of inmates than at any preceding time. With respect to several, there is proof, not only of amended conduct, but of a change of heart.

Ibid.

THE UNITED DOMESTIC MISSIONARY SOCIETY.

Good accomplished in Sodus and Williamson.

The Rev. Garrett Hallenbeck has been labouring as a missionary in Sodus and Williamson, in Wayne county, N. Y. since November last. At the time of his arrival, "the church was in a low and broken state, the means of grace had for a long time been neglected; and a great part of the community had become awfully indifferent to religion." On the 7th of July, Mr. H. writes as follows: [*N. Y. Observer.*

"At present prospects appear much brighter in this region than probably they ever did before. Religion is treated with more attention and respect than was ever before known. It is but seldom that an open contempt of religion is manifested. The professed followers of Christ have acquired new zeal and new activity. Not only among us, but for some distance on the borders of lake Ontario, the people appear to desire the establishment of a stated ministry.

"A spirit prevails in this region, (doubtless excited by the noble spirit manifested in Monroe county,) to supply every reader with a Bible or a Testament. In Williamson, a Society has been formed, and has commenced its operations with great vigour. It has been ascertained that out of 1056 readers, 677 are destitute, and yet notwithstanding the magnitude of this number, and the poverty of many who feel interested, they are determined to obtain the supply. At Sodus the enumeration is not yet completed. There is some prospect, however, that they will soon be prepared to follow the example of Williamson, and the towns in Monroe county. The labours necessary for the accomplishment of this result have almost entirely devolved upon me. I have personally visited almost every family in Sodus and Williamson, dispersed over a territory 16 miles in length, and from 6 to 10 in breadth.

"There are two Sabbath schools in Sodus and two in Williamson, with the prospect of additional ones. There are also two in Penfield, and I expect to establish one or more soon in Ontario. Tract Societies have been established in Williamson and Sodus. The monthly concert and weekly prayer meetings are also attended. On the whole, prospects appear much brighter, and more cheering than they ever have done."

Extract of a letter from a missionary of the U. D. Missionary Society, stationed at Cape Vincent, Jefferson county, N. Y. dated July 18, 1825.

"I informed you in my former letter, that this church, when I first visited it, consisted of nine members only. We have now in communion with us rising of fifty. We have a small Sabbath school, which is in a flourishing condition. Our monthly concert for prayer is well attended. We have preaching three times on the Sabbath. One evening in the week, I lecture, and on every Saturday evening the church is convened for the purpose of preparing for the Sabbath, and of ascertaining the state of every individual's mind during the week, by which means, connected with the blessing of God, the graces of the spirit in the hearts of the church generally, appear to be flourishing.

"Some few weeks since, I visited Kingston, Upper Canada, administered the sacrament for brother Foote, and received seven persons on confession into the church. I continued labouring with him in visiting from house to house, and holding prayer meetings and conferences almost every evening for ten days. Before I left that people, one individual gave evidence of a saving change, and many others were deeply impressed by the Spirit. I have since received a line from brother Foote, who informed me of three other individuals that were rejoicing in Christ their Saviour.

"The intercourse between this country and the upper province of Canadas is widening every day."

WANT OF THE BIBLE IN ROCKLAND AND ORANGE.

The Rev. Hosea Ball, who was appointed by the U. D. M. Society to labour in the Highlands of Rockland and Orange, reports in a letter dated Nov. 29th, that in eight neighbourhoods which he visited, containing in all 423 families, 212, or more than one half, were destitute of the Bible. These families contained 2404 individuals, of whom 1148 could read, and yet the whole number of Bibles and Testaments was only 422; leaving 721 individuals who could read, destitute of any portion of the sacred volume.

We are happy to add, that measures have been taken to give a Bible to each destitute family in these villages. At the date of Mr. B.'s letter, fifty Bibles had been received from Newburgh, with the promise of as many more as would be necessary to supply the wants of all the destitute in the Highlands.—*Ed. Obs.*

"Many of these families," says Mr. B., "will receive and read the Bible with joy and gladness, while in some cases it will be necessary to explain what the Bible is, for I have found a number who did not know whether they had a Bible in their house or not. To the question, 'Have you a Bible?' I have been frequently answered in this way: 'I don't know—we have a number of books, but whether we have a Bible among them or not I don't know.'"

In the conclusion of his letter, Mr. B. says: "These people will gladly receive missionaries; and I doubt not will do all in their power to remunerate them for their services. If a voice is heard from any part of the globe, 'Come over and help us,' it may be heard from the highlands of Rockland and Orange. There are many here, who, if the gospel is not carried by the missionary to their own fireside, will in all probability perish forever. A woman of 102 years age, whose mental powers are good, recently expressed herself thus: 'I do not know whether God can pardon great sinners; but I have not been a great sinner, and I hope my Maker will pardon the few small sins that I have committed, so I think I shall be happy after death.' I could not discover that she had the least idea of a Saviour, or the necessity of any other atonement than her own sorrow for her small sins; nor could I convince her of her error. I might fill a volume with such instances of ignorance."

GOOD ACCOMPLISHED BY MISSIONARY LABOUR IN A NEW SETTLEMENT.

The Rev. Mr. Morgan, who has been recently located by the United Domestic Missionary Society at Perinton, (Monroe co.) gives the following account of the result of his labours in a letter dated July 25th. There are hundreds of towns in our Western country, where we have reason to believe the labours of missionaries would be attended with as much success as at Perinton. If the funds of our missionary societies were increased twenty fold, they could all be expended with advantage in sending faithful ministers to our new settlements.

"On my arrival at Perinton, April 15th, 1825, I was told by those who had been the first settlers of the town, that they had resided here above thirty years, destitute of the regular ministration of the Gospel. Until the commencement of the present year, they had neither Church nor Society, nor minister of our order.

Some time in December, 1824, the first Congregational church was organized in Perinton, consisting of nine members, three males and six females. There was at that time no prospect that the church would ever be increased, or that the people would ever enjoy the ministration of the Gospel. But notwithstanding their weakness a few resolved to act. A society was formed; and Providence seemed to smile on their exertions.

Your missionary was solicited by an individual, a friend to missions, to enter this field of labour, with the discouraging prospect of a feeble society of not more than fifteen members; and they unable to raise annually more than $150 for ministerial support. Besides, this feeble band was situated in the midst of the camp of infidelity.

Although at first the Society seemed like a dry tree, yet now we have the pleasure of noticing a flourishing foliage; and we hope that both flowers and fruit may soon appear. Since I commenced my labours here, several names have been added to the Society. With this increased strength, and the prospect of assistance from the U. D. M. Society, they have requested me to labour with them for one year.

Since my residence here the church has had an accession of four new members. Two more stand propounded for admission at the next communion, in August, at which time it is expected that several others will join, some by letter, and two or three by profession.

Within a few weeks past, seven or eight persons have expressed their hopes of a recent change of heart; also the former hopes of a few others have been revived. I do not mean that there is any thing like a revival of religion, but there are a few serious inquiring souls. One fact deserves notice. Five persons in one family, who belonged to no religious society, have recently given evidence of a change of heart. A part of them have already united with this church, and the rest will do so soon.

Our meetings on the Sabbath are held at the school-house, near the centre of the town, and are generally well attended. A Sabbath school has been put in operation here this summer, which promises great usefulness to the rising generation. Beside the stated meetings on the Sabbath and Sabbath evening, the church observe the monthly concert, and a weekly prayer meeting on Tuesday. There are occasionally other meetings during the week in different parts of the Society.—One fact more and I have done. In May, an Auxiliary Female Tract Society was commenced by only twelve young ladies, which has already increased to one hundred and twenty members. These one hundred and twenty members, principally youth, have raised by subscription $35. They have put in circulation twelve thousand pages of tracts, which have visited, at least, one hundred families. Thirty thousand pages of these little messengers will soon have visited more than 200 families in this town, imparting, in many instances, such counsel and warning as your missionary could not easily give.

Moravian Missions.—The last number of the United Brethren's Missionary Intelligencer contains the report of the Synodal Committee appointed for the management of the missions of the Brethren among the heathen, for the year 1825. From this document it appears that the whole number of their missionary settlements at the close of that year, was 34, and the number of missionaries employed, including females, was 170. Of these, 72 were stationed in the English and Danish West India Islands, 35 in South Africa, 28 on the coast of Labrador, 17 in Greenland, 10 in Surinam and Paramaribo, and 8 among the Delawares in Upper Canada and the Cherokees.

At the close of the year 1822, the Brethren were in debt on account of their missions, to the amount of $7,694 44, but the extraordinary contributions from England and Scotland, have not only enabled them to pay off this debt, but left a balance of $531 33 in favour of the missions. Encouraged by the assistance so liberally extended to them, the Committee have determined upon the formation of new settlements in Greenland, Jamaica, and South Africa.—*N. Y. Obs.*

The Report of the Suffield Sabbath School, says, "Since the establishment of the Sabbath school, ALL the present teachers but one have become hopefully pions."

The Report of the Somers Sunday School says, "About 11 teachers and 65 scholars have made a public profession of religion since their connexion with this school."

The Rev. Mr. Frey, the Jew convert, has acknowledged with thanks, having received about $1500, in collections made in eighty eight towns in New Hampshire. In the collection he travelled more than 1000 miles and formed 75 auxiliary societies, in eight weeks during the hottest of the weather.

West Jersey.—A writer in the Princeton Journal, who signs himself Hunterdon, states that there is a town in West Jersey, containing several thousand inhabitants, where very earnest efforts have been made by a few individuals for a whole twelve month, to get up an efficient Auxiliary Bible Society; and though backed by all the influence and aid of the National Institution, their labour has been in vain. "In a Christian population of four thousand souls," he says, "it has been found impossible to collect even so few as either twelve gentlemen or twelve ladies, who would give their active and steady services in managing the concerns of such an association. The whole enterprise has failed for the want of a Board of Managers!—*N. Y. Obs.*

The Missionaries, Mr. Samuel Austin Worcester and *Mr. Elnathan Gridley*, are to be ordained as Missionaries to the Heathen, under the direction of the American Board of Missions, on *Thursday, the 25th of this month.* The service will be held in Park Street Church Boston, at 11 o'clock, A. M.

From the Recorder & Telegraph.

CHRISTIAN ALMANACK.

In this number of our paper, we have copied a few extracts from the Christian Almanack for 1826. Of the same publication for 1825, about 50,000 copies have been sold; and since its comencement in 1821, nearly 200,000. Unitarians, profiting by the example, and wishing to counteract the influence of this publication, have for a year or two past, published an almanack entitled the "Christian Calendar." What the object was in giving it a name and complexion so similar to those of the "Christian Almanack" we know not. Supposing it to have been, that unsuspecting people, might mistake the one for the other, (the chance of course being against the Christian Almanack, on account of its immense circulation) the stratagem has in a number of cases succeeded. We will quote but one, out of several that have come to our knowledge. The following is an extract of of a letter from a gentleman of respectability in New Hampshire, to a citizen of Boston.

"In October last, a memorandum was handed to a teamster, requesting him to procure at Boston six or eight dozen of the Christian Almanack. Not aware that there was any publication that could be mistaken for that which was sent for, it was observed to him, that he would probably find it, not only at the Book-stores, but at many of the English Goods and Hardware Stores, and might purchase them where he found it most convenient. He bought them at a Hardware store; but instead of purchasing the Christian *Almanack*, as he supposed he had, he bought the Christian *Calendar*. The name and external appearance of this publication was well calculated to deceive the unsuspecting purchaser; and it was not until a portion of them had been sold, that the mistake was discovered by the retailer or his customers."

Rev. William C. Fowler is to be ordained at Greenfield, Mass on the 31st inst.

REVIVAL.

To the Editor of the Western Luminary.

SIR,—I am happy in stating, that an interesting work of divine grace has recently commenced in Nicholas county, Ky. in the Presbyterian congregations, called Old and New Concord, under the pastoral labours of Rev. Dewey Whitney. Fifteen individuals have been received into the churches; and eight or ten others, who have given evidence of piety, are waiting for a convenient opportunity. New and interesting cases of religious impressions and convictions of sin, daily occur.

The prospects of an extensive revival of religion are flattering, and it is fondly hoped, it will yet be found, that the Lord has much people in that region.

A Friend to Revivals.

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 23, 1825.

Sunday School Union for the W. District.—The last number of the Sunday School Visitant, proposes the adoption of a measure which appears in our view to be highly important. The benefits of Sunday schools, if we except the cities and populous towns of our country, are more ready to be acknowledged than to be realized. One is apt to count up the number of unions and branches and auxiliaries, as if these had become vastly multiplied: but how would the sum of them compare with the whole number of counties, and towns, and villages in the United States? They would appear but as the drop of a bucket. Yet most of these, it is probable, contain a few individuals, who might with a little advice and assistance, be induced to undertake the establishment of auxiliary institutions; while *without* such advice and assistance, they would scarcely find resolution enough to engage in the work.

The National S. S. Union will doubtless do much by extension and combination of effort. Its influence is already felt; and the missionaries now in its employ are forming a new and important era in the general system of Sunday school instruction throughout the country. Still the members of the National Institution cannot do *every* thing. They can never prosper but through the medium of auxiliaries: Nor can these be extensively formed throughout the scattered population of the country, except by subordinate Sunday school unions, each of which shall embrace a certain portion or district of country.

The Oneida County S. S. Union, though recently established, has effected much; and as its influence is daily increasing; and especially as societies without the limits of the county are beginning to solicit the privilege of becoming anxiliary; the question has occurred whether the bounds of the Oneida Union ought not to be enlarged. The object proposed in the Visitant above mentioned, is, to establish a Sunday school Union which shall embrace the whole Western District. The Oneida S. S. Union hold their Anniversary next September, at which time, it is expected the subject will be brought up, and discussed before the meeting. Something should undoubtedly be done towards multiplying the number, and improving the character of Sunday schools throughout this District; and we see not why the measure which is now proposed, should not be adopted without hesitation.

Another Example from Monroe County.—A correspondent writes us from Rochester as follows:—"*This morning*, (July 20th) an Association is formed to supply *all* the destitute places in Monroe County with a stated ministry. IT WILL BE DONE." Would that such an example might be extensively followed:—it would soon give a new aspect to our western churches.

Much sensation is excited in this village at the present time, by intelligence of the death of one of our most respected and valued citizens, Arthur Breese, Esq. He died in New-York on Sunday the 14th instant, at the residence of his son-in-law. His end was peaceful. He had for several years past been a member of the Presbyterian church in this place; though he was often fearful, and never confident respecting his spiritual state. He seemed to have an habitual sense of his own weakness and inefficiency; and, to the last, expressed his firm conviction of the importance of an All-atoning sacrifice for sin. His family and friends are deeply afflicted: but they mourn as those who have hope.

The deceased has been for a number of years, clerk of the Supreme Court in this village; he was a valuable member of society, and his loss will be deplored.

Appointment.—Thomas H. Hubbard, Esq. of this village, has been appointed Clerk of the Supreme Court, in the place of Arthur Breese, Esq. deceased.

Hamilton College.—The Commencement at Hamilton College takes place to-morrow at 10 o'clock, A. M. in the village of Clinton.

The Editor of this paper acknowledges the receipt of three dollars from Rev. Mr. Doolittle, of Ripley, Chatauque Co. being the avails of a collection taken up by the congregation of that place on the 4th ult. for the benefit of the Colonization Society.

H. T. came too late for this week.

For the Western Recorder.

DOMESTIC MISSIONS.

MR. HASTINGS,—The United Domestic Missionary Society of this state, is evidently rising in the estimation of the Christian public. It is, Sir, in my opinion, an institution which commends itself to the fervent prayers and liberal contributions of all our churches. Considering what it has already done, and yet promises to do, for the advancement of the Redeemer's kingdom, among the destitute, I am surprised that it excites so little attention in this part of our country. No friend of Zion, I am persuaded, can read the last Annual Report of this Society, and not feel deeply interested.

It appears "that the whole number of missionaries employed the last year, is 123, and the number of Churches aided, 130;" that two of the missionaries are located in New-Jersey—four in Pennsylvania—two in Ohio—one in Indiana—one in Michigan—four in Missouri—and the remainder in this state."

"We believe," say the Directors, "that this Institution has brought more than 80,000 of our fellow-citizens under the wholesome influences of the gospel in its permanent character, and that more than 600 souls have experienced its saving virtue."

"The Treasurer's account exhibits the receipt of a total of $11,262 40—being almost twice as much as during the last year."

"Seven hundred and ninety-five dollars, fifty-five cents, remain in the Treasury after paying our Missionaries and supporting these churches for the year, which is all we have in fund, to pay several thousand dollars for which the Executive Committee have pledged the Society: but we confide in the assurance that our object commands the hearts of innumerable allies, and the help of the Lord of all hearts."

In looking over the list of annual subscribers—of Directors and Members for life—of donations and payments from auxiliary Societies—of collections in churches, at prayer meetings, and on other occasions, I find, Mr. Editor, that very little has been done in this vicinity, in comparison with the liberality of our brethren in other parts of the state; and were it not for exposing this subject in too painful a point of light, I would farther mention, that I do not find from the Report, that *any thing has been done in Utica, during the past year, in behalf of this Society.*

It is true that we have an Auxiliary in this village; and yet no remittances have been made to the Parent Institution for many months. No collections have been taken up in our churches, nor aid solicited in any way, as I can learn, in behalf of this object. Have our brethren forgotten the United Domestic Missionary Society? Is charity asleep in this wealthy and populous village? Does the present languishing state of religion among us render it necessary that the gospel should be withheld from the destitute who have not the opportunity of abusing its privileges as multitudes do in this place? Can we continue to neglect the interests of this Society as we have done, and be found guiltless when the Lord shall demand an account of our stewardship?

To say nothing of the efficiency which ought, at once, to be given to our *Auxiliary*, and the individual donations which ought to be obtained to constitute Directors and Members for life, I would ask if the Pastors of our Presbyterian churches would not do well to present the subject of Christian Charity, before their respective congregations, and ask for contributions in behalf of the Domestic Missionary Society? This is merely a suggestion. I would not attempt to dictate in matters which do not belong to me. SIMON.

POLITICAL.

DOMESTIC.

Amherst College.—The first commencement of Amherst college under the Charter, will be holden on the fourth Wednesday of August, the 24th inst.

Candidates for admission will be examined on the preceding Monday. Requisitions for the Freshman Class the present year, are Virgil, Cicero's Select Orations, Sallust, Greek Testament, Græca Minora, English Gammar and Arithmetic.

The gentleman who has recently liberated 60 slaves in the neighbourhood of Richmond, Va. is Mr. Charles Crenshaw a farmer.

It is proposed, in Connecticut, to raise a monument to the memory of Col. Ledyard and his companions, who were inhumanly slain on Groton Heights, by the troops of *Arnold*, in 1781.

It has been announced that Dr. Percival was to edit the American Athenæum. We learn from the Commercial Advertiser, that although Dr. P. had entered into a negociation with the publisher of that paper, and had in fact commenced the duties of editor, he has since relinquished the undertaking and left the city.

A correspondent of the N. Y. Daily Advertiser in Cadiz writes that the highest duties together with the distressing Custom-House system, have entirely ruined the trade of that city. The population formerly 65,000, is at present reduced to 40,000 - Many Mercantile establishments are about leaving the place, and one third of the dwellings are empty,

The Cadet who has taken the highest honours of West Point Academy, is Alexander D. Bache, *a great grandson* of Dr. Franklin. It is stated of the pupil that during nearly the four years he was at the Academy he never had a mark of disapprobation, of absence, or neglect of duty attached to his name.

Major Andrews, the special agent of the United States, to investigate the Creek disturbances which led to the murder of McIntosh, returned to Washington on Saturday having been absent on this business since the 20th of May.

Ths United States troops lately ordered to the Creek Nation, by Gen. Gaines have arrived there.

FOREIGN.

South American Congress.—It appears from a Panama Gazette, that Bolivar's project of a congress of Ambassadors, to be held at Panama, was about to be carried into effect. On the 17th of June, the ship of war Congress, arrived at Panama, bringing the ministers Plenipotentiary of the Republic of Peru, to the Congress, S. S. Josa Maria del Pana, and Manuel Vednure. The Ambassadors of the other republics were expected soon.

The taking of Odysseus, the Grecian Arnold, by General Goura, is confirmed from several quarters. He has been conducted to Napoli di Romania.

The Friend of the Laws, of the 6th of May, publishes a letter from Gen. Goura himself, dated Dantia, 25th April. He says that 800 Turks surrendered with Odysseus.

The Gazettes of Leghorn & Genoa announce the arrival in those ports of vessels from the Ionian Islands, which confirm all the accounts brought to Trieste by the Corfu packet boat, viz. the destruction of the Egyptian fleet, and the shutting up of the remains of Ibrahim's army in Modon.

Letters from Trieste, say that the accounts of the brilliant successes obtained by the Greeks have been all at once succeeded by news very unfavourable to their cause. It was said Redschid Pacha, who had received reinforcements has resumed the offensive, and had obtained great advantages, which were partly owing to the desertion or the retreat of several Greek chiefs who commanded advanced posts. All this however, needs confirmation.

A Frankfort paper of June 16th, says several letters announce that the siege of Patras is raised, and that the Greeks have only a very small corps of observation in the vicinity of the place. The communications between Patras and Lepanto are now free. A numerous Greek corps under the command of Gen. Goura, is beyond Salona. We learn that the Turkish troops in Thessaly are again advancing towards that town.

SPAIN.

At a late hour this morning Brussels and Ghent papers to the 20th ult. were received. The Journal de Grand states in its correspondence from Madrid, that the clergy have again offered to raise an army for king Ferdinand, on condition of his agreeing to allow them the nomination of the officers, and to assist on the evacuation of the fortified places by the French troops.

A letter from Madrid, in the Journal de Grand, confirms the report of large constitutional bands being on the extreme frontiers of Portugal, and of the summary vengeance they take on the priests who oppose them.

A letter from Madrid says: "The king is in a state of terror at the progress and audacity of Lerega, (an ex-officer of the constitutional army —very wealthy,) who still scours the country near Aranjuez, and defies even the body guard of the king; but the chief cause of terror is, an officer of calvary, who has sworn to avenge the murder of nine of his men, who were executed here the other day, and died calling upon their captain to punish their murderers. A detachment of the Lancers of the Royal Guard were sent out against him two days ago, but they were shamefully defeated. A larger body of troops was ordered out, but they refused to march, unless they received their arrears of pay. This is now the tone of all, and Ferdinand threatens to raise money by a forced loan of sixty millions of reals upon the merchants of Madrid and Cadiz. The greatest misery pervades the country."

LICENTIATES FROM AUBURN THEOLOGICAL SEMINARY.

During the present year, the following young gentlemen, students in the Theological Seminary, Auburn, have received license to preach the Gospel: Mr. George Taylor, by the Presbytery of Newark, N. J.; Sidney Weller, by the Presbytery of Washington, N. Y.; and Franklin Putnam, Nathaniel S. Smith, and Herman Norton, by the Presbytery of Oneida, N. Y. The four first, members of the Senior, the latter a member of the Middle Class.—*Com.*

Married,

At Johnstown, N. Y. on the 26th ult. by the Rev. Mr. Wisner, of Boston, Rev. Leouard Bacon, of New Haven, to Miss Lucy Johnson of the former place.

At Boston, by the Rev. Mr. Merritt, Rev. Solomon Sias, of the Methodist Episcopal Church and publisher of Zion's Herald, to Mrs. Amelia Hawes.

DEATHS.

At Middletown, Mrs. Lucy Ann Macdonough, 35, wife of Commodore Thomas Macdonough, of the U. S. Navy.

At Hackensack, N. J. on the 1st inst. Peter Wilson, L L. D. late professor of the Greek and Latin languages in Columbia College.

At Schoharie, N. Y. on the 10th ult. Mr. William Becraft, aged 100 years, a native of Suffield.

At Pomfret, Conn. Col. Thomas Grosvenor, aged 80. At the memorable battle of Bunker's Hill. Lieut. Grosvenor was in the "first rank," undismayed, by the side of Warren when he fell.

At Paris, Ky, Rev. John Lyle, aged 55 years and 9 months—and a preacher of the gospel about 30 years. Few preachers of his day laboured with more zeal and success.

He came to his end during the continuance of a severe illness of fourteen days, exhibiting great meekness, patience and submission, relying on the merits of the Saviour, and wondering at the richness and grandeur of the scheme of Redemption. He retained his senses to the last, and expired without a struggle or a groan.

JUST received at No. 34 Genesee Street one case elegant French

PAPER HANGINGS.

with bordering to match. Also 680 doz. shell and imitation, front and back combs.

THOMSON & LYMAN.

Utica, August 15. 1825. 5w59

Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

Clinton Academy.

THE second term of this institution under its present instructer, will commence on Monday the 15th.

The Examination, which took place on the 3d inst. was highly creditable to both instructer and scholars, exhibiting on the part of the former great assiduity and attention; on the part of the latter unusual industry and success. The Academy during the last term, has been and will continue to be frequently visited by the Faculty of the College. The ability and faithfulness displayed the last term by Mr. Willmarth, are such as highly to merit the public patronage.

ONE OF THE EXAMINERS.

Hamilton College, Aug. 8, 1825.

Tuition in the above institution, will be from 4 to $5.

Board may be had in the vicinity from 9 to 12 shillings. 3w58

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,

Utica, June 28. 83, Genesee street.

ONE CENT REWARD.

RAN away from the subscriber, on or about the 25th of July last, an indented apprentice to the farming business, named Charles Robinson, aged twelve years; thick set, rather short for one of his age, and dark complexion.

All persons are forbid harbouring or trusting said apprentice, under the penalty of the law.

Signed, SAMUEL R. CLEAVLAND.

Camden, N. Y. August 4, 1825. 3w58

WANTED,

A steady industrious girl, to do the work of a small family. One who can produce good recommendations will receive a liberal compensation. Inquire at this office.

Utica, August 7, 1825. 3w58

NEW YORK STATE

Literature Lottery,

CLASS No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. YATES and A. M'INTIRE, Managers. 66 Numbers—9 Ballots to be drawn.

A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $36 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $8, Halves $3, Quarters $1 50, Eights 75 cents.

Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S*, No. 53 Genesee-street, where was sold and paid a few days since, Ticket No. 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.

N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.

Utica, July 20, 1825.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

THE STAR LIGHT NIGHT.

From the Spanish of Louis de Leon.

I gaze upon yon orbs of light,
The countless stars that gem the sky:
Each in its sphere serenely bright,
Wheeling its course,—how silently!
While in the mantle of the night,
Earth and its cares and troubles lie.

Temple of light and loveliness,
And throne of grandeur! can it be
That souls, whose kindred loftiness
Nature hath framed to rise to thee,
Should pine within this narrow place,
This prison of mortality?

What madness from the path of right
Forever leads our steps astray,
That reckless of thy pure delight,
We turn from this divine array,
To chase a shade that mocks the sight,—
A good that vanisheth away?

Man slumbers heedless on, nor feels,
"To dull forgetfulness a prey,"
The rolling of the rapid wheels
That call the restless hours away;
While every passing moment steals
His lessening span of life away.

Awake, ye mortals! raise your eyes
To yon eternal starry spheres—
Look on these glories of the skies!
Then answer, how this world appears,
With all its pomps and vanities,
With all its hopes and all its fears.

What, but a speck of earth at last,
Amidst th' illimitable sky,
A point that sparkles in the vast
Effulgence of yon galaxy:
In whose mysterious rounds the past,
The present and the future lie.

Who can look forth upon this blaze
Of heavenly lamps, so brighly shining,
Through the unbounded void of space;
A hand unseen their course assigning,
All moving with unequal pace,
Yet in harmonious concord joining.

Who that has seen these splendours roll,
And gaz'd on this majestic scene,
But sigh'd to 'scape the world's control,
Spurning its pleasures poor and mean,
To burst the bonds that bind the soul,
And pass the gulf that yawns between?

There, in their starry halls of rest,
Sweet peace and joy their homes have made;
There, in the mansions of the blest,
Diviner love his throne hath laid,
With ever during glory grac'd,
And bliss that cannot fly nor fade.

O boundless beauty! let thy ray
Shine out unutterably bright;
Thou placid, pure, eternal day,
That never darken'st into night;
Thou spring whose ever green array
Knows not the wasting winter-blight.

O fields of never dying green,
Bright with innumerable flowers!
O crystal rills that glide between!
O shady vales and sunny bowers!
Hath mortal eyes these glories seen,
Yet clung to such a world as ours?

STYLE IN CHURCH MUSIC.

The following excellent remarks, on style in Church Music, cannot fail to commend themselves to the understanding of every reflecting mind. They are from a theoretical and practical musician of no *common* stamp, whose favour has just come to hand, from a distance of several hundred miles.

To the Editor of the Western Recorder.

MR. HASTINGS.—In reading the extract in your last paper from Dr. Griffin's Sermon, I could not but remark the applicableness of his directions as to style in preaching, to style in Church Music, especially to the organist. "Let your style," he observes, "be such that the hearers will attend only to the thought, without considering that you have any style." This is the very thing the organist should labour to acquire —and he must acquire it in the same way as the preacher does—his eyes must be open to the sentiment of the psalm, hymn or sermon; his mind must be worked up to feel it, and then he must express his views and feelings in a style simple, easy and natural. "His manner should be just such as nature puts on when she feels, and such that the serious hearer will not consider that he has any manner, but only feel the effect." Such qualifications, however, as are here implied are almost wholly neglected by organists, and by those who employ them. A brilliant execution is all that most churches require in their organists. Can there be a better proof of the degraded state of Church Music?

The above remarks, with some limitation, will apply with equal force to the vocalist. Both should be governed by the same principles, and aim at the same result.—*Ed.*

Panharmonicon.—"This wonderful instrument is exhibited every evening at Knickerbocker Hall, Albany. It performs by means of certain mechanical arrangements, upon 206 musical instruments. Of these there are thirteen different kinds," &c. So says the Albany Daily Advertiser. How supremely ridiculous are all such pretensions! !—Let the first novelty wear off, and it will be seen by every one, that the whole is a mere burlesque on the very name of musical execution. Every man who wishes well to music, ought to be indignant against such pretensions.

What cloud will arise next in the musical horizon of Albany? A year or two since, we saw a flaming advertisement, that a "Grand Oratorio" was to be given at the "Albany Museum;" when lo!—a mere two penny ballad singer appeared!! A year or two previous to this, a "*Grand Performance* of Handel's Oratorios," was advertised to take place in the Episcopal Church in that city. On this occasion, three "*young prodigies*," from three years old and upward, were the principal performers. The boys, to be sure, were bright little fellows; and though they committed downright *manslaughter* at every touch upon the *organ*, they demonstrated that at least they had some acquaintance with the Piano Forte. Yet why should not things be called by their right names? An oratorio is a high wrought composition which employs a multitude of first rate *vocal* as well as instrumental performers; and in Handel's Oratorios, the voices are always of prime importance.

American music in Dublin.—Phillips, the celebrated vocalist who left this country a short time since, for the Dublin theatre, had occasion to introduce an American air, a *polacca*, composed ten years ago by Gilfert of New-York: but knowing that it would not be well received if he told the truth about it, he announced it as a composition of *Carl Von Gilfert, of Prague.*

"Gilfert's musical muse, (says the Advocate,) thus travels in masquerade. In England it is the Hon. Charles Augustus Gilfert, of Rochampton. In France it is Monsieur Gilfair, member of the Institute at Lyons. In Germany it is Carl Von Gilfert, of Prague. In Italy it is Divenissimo Belissima Seignior De Gilforini, of de Conservatoria de musica at Bulogna."

Church Organ.—By the liberality of many of our villagers, St. John's Church has lately been furnished with a large and very fine toned organ, built by Messrs. Hall & Erben, of New York. The same gentlemen have recently put up one in the Rev. Dr. Chester's church at Albany; and we understand they now have orders for two at Rochester, of the largest size, (for the Episcopal and Presbyterian churches,) one for Batavia and one for Buffalo.

[*Can. Rep.*

MISCELLANEOUS.

RELIGIOUS HOUSE.

It is extremely desirable that the project contemplated in the following circular, should go into effect. Why has it not been sooner thought of?

Saratoga Springs, July 30, 1825.

A meeting of several individuals, friendly to the interests of the Lord Jesus Christ in the world, was held in this village, for the purpose of considering the expediency of establishing a house of entertainment in this place, to which the friends of religion and morality may resort.

S. V. S. Wilder, Esq. of Bolton, Mass. was called to the chair, and the Rev. Dr. S. N. Rowan, of New-York, was chosen Secretary.

Began with prayer.

The chairman stated the object of the meeting, and called on the gentlemen present to express their opinions in relation to it. Whereupon it was *Resolved*,

I. That if any friend of Christ should establish a religious house in this village, the members of this meeting will use their influence to encourage its patronage and support, provided he shall conform to the regulations hereafter recommended.

II. The following *rules* were adopted for the regulation of such an establishment, and are hereby recommended to any individual who may open a house of the kind contemplated, viz.

1. A portion of Scripture shall be read, prayers offered up at the throne of grace, and, when convenient, a few verses of a psalm or hymn be sung, every morning and evening, in the principal hall or saloon of the house: and at such time as will best accord with the domestic arrangements.

2 A blessing shall be implored at each meal.

3. It shall be the duty of the master of the establishment to call upon any evangelical clergyman, or pious layman, to perform the duties above named; and in case no such person be present, he is to lead in these religious services himself.

4. It is deemed desirable, that in this establishment, one evening in the week at least, be particularly appropriated to a more extended exposition of the Sacred Scriptures, and a publication of the precious Gospel of God our Saviour.

III. *Resolved*, That it be recommended to the clergymen who are, or may be, located in the different boarding houses in this village, to cause notice to be given, that in some convenient room, and at a given time, in their respective places of residence, they will lead in religious worship; and give a general invitation, that all who are disposed may attend.

IV. *Resolved*, That it be recommended to the friends of religion who are not clergymen, to use their influence in the encouragement of religious services in the different boarding houses where they may be located.

V. *Resolved*, That the editors of the different religious newspapers be requested to publish the foregoing proceedings; and that when such house is established, the master thereof be requested to give notice of the same to the public.

Adjourned, closing with prayer.

PRACTICAL HINTS TO YOUNG FEMALES.

By Miss Taylor.

There was a time when females of rank and affluence were not thought degraded by dressing the fatted calf and baking cakes upon the hearth; when with their pitcher on their shoulder, they went to the well to draw water for their flocks; and when even royalty knew how to appreciate the virtues of her, who sought wool and flax, and wrought willingly with her hands; who laid her hands to the spindle and to the distaff; who made fine linen and sold it, and delivered girdles to the merchant; who looked well to the ways of her household, and ate not the bread of idleness. But time has wrought a change in the circumstances and habits of the present age, though there are many of all ranks who are not less usefully employed than were the matrons of ancient times; to many of whom it may be said, "Give them of the fruit of their doings, and let their own works praise them at the gate." Happy the female in whom education has united with natural talent, to form so important a character as that of the mistress of a family; and unhappy she, who possessing neither of these advantages, has the temerity to undertake a task to which she is altogether incompetent. Notwithstanding that old wives or young wives, may furnish the willing with themes for ridicule, a closer observation would convince him, that the *mistress and mother* of a family occupies one of the most important stations in the community; of which he would be feelingly convinced, were so large a portion of it to suspend its services for ever so short a period.

We are, however, obliged to acknowledge, that the deficiencies of many have afforded but too just occasion for the sarcasms to which we allude. Nothing less than a more judicious education can remedy this vital evil; an evil which pervades all classes in some degree, but which is peculiarly injurious to those of the middle ranks. Many a female, because she has been educated at a boarding school, returns home, not to assist her mother, but to support her pretensions to gentility, by idleness, dress, and dissipation. She conceives herself degraded by domestic occupation, and expects to lose her credit, if she is known to be industrious; while the fond parents too frequently aid the delusion, and in due time transfer her to a husband, to *curse* him with a fortune of a few hundreds; a sum which she supposes inexhaustible; accordingly she takes care to remind him, on every occasion, of the handsome fortune she brought him, as well of the gentility of her *boarding school* education. With what pity do we anticipate the sequel; and how many who might have been formed to inestimable characters, have thus been rendered worse than useless to society!

WORCESTER LIBERALITY.

A meeting of friends of the Bible Society, was called a few days since, in Worcester, (Ms.) to listen to the communications of the delegates from the American Bible Society appointed to visit that part of the country. We understand that addresses were delivered on the occasion, by the delegates, and by S. V. S. Wilder, Esq. after which a handsome collection was taken up, and before the delegates left the village, more than *six hundred dollars* had been contributed by its inhabitants to the funds of the Society.

Enmity to Missions.—The following extract from Barbadoes, will be sufficiently understood without a comment.

Bridge-Town, March 31.

"We learn with *great concern*, that his Excellency the Governor has received official information from Earl Bathurst, that a *missionary, or missionaries* from the Wesleyan Body, may be expected to arrive in Barbadoes; and his Excellency's instructions are to *afford him or them his protection*: in consequence of which he has addressed a circular to the magistracy, informing them of the same; requiring in case of any popular excitement against them on their arrival, that they (the magistrates,) should be ready to afford them protection; and should their authority be not sufficient to suppress any riotous proceedings, then it is understood that, by an application to his Excellency, military force will be resorted to."—*Globe.*

DEFERRED ARTICLES.

The prize of $50 for the best Essay written for the New-York Mirror, was awarded on Wednesday last to Matilda Murray of this city for an Essay on Human Nature. There were sixty-three Essays, twenty of which had the Boston post mark.—*Obs.*

We understand that the main building of the Episcopal Theological Seminary in this city is to be commenced immediately, after a design by Mr. Ithiel Townes, architect, and that the cost is estimated at $25,000.—*ib.*

Proposals have been issued by Mahlon Day of N. York, for printing by subscription, a new work, to be entitled, Biographical Sketches & Interesting Anecdotes of persons of colour. Compiled by A. Mott. The work will contain from 150 to 200 pages. Price 50 cents.

The President of the United States, and Gen. La Fayette, left Washington on Saturday afternoon, on a visit to the late President Monroe, in Loudon county. After spending a few days there, and in the neighbourhood, the General will return hither, and soon after, we understand, proceed, by way of Fredericksburg, to visit and take leave of the Ex-Presidents Jefferson and Madison. The General, it is probable, will embark for France about the first of next month.—*Nat. Int.*

Dr. James G. Percival will in future conduct the American Athenæum, a periodical miscellany, recently established in the city of N. York, and published by Geo. Bond, No. 4, Chamber-street.

Of 33 captains in the U. S. Navy, it is said that *twenty-two* are now in the city of Washington. Part of these it is said, are under arrest —part are giving testimony against the accused —and the remainder are occupied in trying the validity of the charges.

The Nashville Whig states that Capt. Leftwich, of Russelville Ky. has obtained a grant of land in Texas, of between 6 and 8,000,000 of acres, designed for the settlement of 800 families.

The life of R. B. Sheridan, from the pen of Thomas Moore, is in the press at Philadelpeia, and will speedily be published.

Mr. Rush entered upon his duties as Secretary of the Treasury, on the 1st inst.

The Buffalo Patriot of the 2d inst. mentions the arrival at that place of the schooner Mariner with a cargo of 375 packs of furs, valued at $270,000; the property of the American Fur Company.

The contracts for the Miami Canal, have all been taken at ten per cent below the estimate.

In 1820 the population of Geneva in this state was 1357. It is now 2330, being an increase in five years of more than 75 per cent.

Mr. King, American minister to the court of St. James, arrived at Liverpool on the 26th of June, in the packet ship Pacific, from New-York.

A charge was recently made against Mr. Wirt Attorney General of the United States, by Gov. Troup, of Georgia, in an official communication to the Legislature of that State, that the former had, at the last term of the Supreme Court of the United States, maintained the proposition, "that slavery, being inconsistent with the laws of God and nature, cannot exist." In consequence of this charge, Mr. Wirt addressed notes on the subject to Chief Justice Marshall, Judge Washington, Duval & Thompson, Tho. A. Emmett, Esq. and Henry Wheaton, Esq. all of whom explicitly state that they have no knowledge of his having made any such declaration during the said term.

It is said that Mr. Walsh has been engaged to write a history of the Administration of Messrs. Adams, Jefferson, and Madison; that the project originated with Mr. Webster, and that Mr. Walsh is to have $4,000 for writing the work.

It is no fairy tale that flour, *manufactured on Lake Erie*, has been profitably sold in Newbern, *North Carolina*, for $5.50 per barrel. This flour was transported from the Lake to Albany, through the Grand Canal; thence, down the North River to New-York; and thence by sea, to Newbern. The cost of transportation from the lakes to Newbern, was less than $1,50 per barrel, while that between Raleigh and Newbern, (not more than 120 miles,) is generally two dollars.

Fourth of July, 1826.—It has been moved and seconded, in several papers, that a grand national celebration of the half century anniversary of Independence should take place at Philadelphia, and that deputies from all the States should attend.—*Springfield Journal.*

A meeting of gentlemen from the towns of New-London, Groton, Stonington, &c. was held in New-London, August 1, 1825, in pursuance of a notice given in the public papers, to take into consideration what arrangements may with propriety be made for perpetuating the remembrance of the battle fought at Fort Griswold, on the 6th of September, 1781.—A committee was appointed for the purpose of making arrangements for celebrating, in a suitable manner, the coming anniversary of the 6th of September, and to give a seasonable notice thereof. And said committee were also requested to prepare some plan for a more permanent perpetuation of said day, and report such plan to the meeting that shall convene on Groton Heights on the 6th of September next.

The Foresters.—This is a work of fiction by the Author of "Lights and Shadows of Scottish life." The story is interesting, the style is pleasing, and the work contains some fine descriptions and good moral lessons, but is not as a whole equal to the author's former production.

Novels.—Tales of the Crusaders, by the Author of Waverly, Ivanhoe, &c. &c. have just been published by Messrs. Carey and Lea, of Philadelphia. Of these novels or romances, or whatever else they may be called, it was said some time ago, that they might be of use, by showing the absurdities of many others;—if they did not, while excluding previous works of fiction, occupy too large a space, themselves. There seems to be some danger that whatever the world will gain by the exclusion of former works in quality, they will grin little in quantity. In addition to the library this author, it is more than probable that the rage for writing as well as reading works of fiction, will be many times increased by the popularity of the Waverley Novels. The last number of the North American Review, states this as the cause of the rapid increase of novels in the United States—and seems to anticipate, with some alarm, the enormous tax to be levied as well on the patience of the Reviewer, as on the judicious reader, by the host of scribblers who design to write themselves into fame, because this has been done by Sir Walter Scott.

Floating Grist Mills.—Ogden's Letters from the west say this kind of mills is used in abundance on the river Ohio. The mill is supported by two boats, and the wheel, which is the principal part of the machinery, moves between them. The boats move in every direction on the river, and when employment can be obtained they are generally placed near the edge of it in the strongest current, and the mill is then set in motion. These mills will grind a bushel of corn nearly as quick as those propelled by water. It is by this means that many neighbourhoods, and even towns, are supplied with their corn meal.

B. MORANGE'S *MEDICATED OIL SILK.*—Humanity requires to proclaim to the public, an exterior remedy for the cure of all Chronic Disorders, but particularly the Gout, Rheumatism, and Colds. Many thousands have been cured of these terrible diseases, both in the United States and in France: and as many highly able and respectable physicians of the city of New-York, wish to give justice to truth, they have delivered the following certificate:

CERTIFICATE.

New-York, 23d *Aug.* 1820.

☞The varnish silk manufactured by Benj. Morange is capable of being applied with great advantage in many cases of Gout, Rheumatism, Chronic enlargements, and stiffness of the joints and indurate glandular tumours; and in some cases is preferable to any other remedy with which we are acquainted. (Signed)
Wright Post, M. D. Jno. Watts Jun. M.D.
Alex. H. Stevens, M. D. R. S. Kissam, M.D.
David Hosack, M. D. W.G.S.Macneven, M.D.
Jno. Neilson, M. D. Edw. Delafield, M.D.

Another certificate highly recommending the above, the subscribers have signed,
Felix Pascalis, M. D. Dr. Valentine Mott,
Samuel L. Mitchell, M. D.

For sale only by
WARNER & HARVEY,
who have also on hand an extensive assortment of
DRUGS & MEDICINE,
PATENT MEDICINE, DYE-WOODS & DYE STUFF, PAINTS,—LAMP, LINSEED, & CARDING OILS, of superior qualities, which they offer for sale on as good terms as can be procured in the western country.
Utica, July 19, 1825. 6w55

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by
J. C. HASTINGS & CO.
Utica, August 1, 1825. 57tf

TALES OF THE CRUSADERS,
BY the author of "Waverly," "Quentin Durward," &c.—Also the NORTHERN TRAVELLER, just received and for sale by
MERRELL & HASTINGS, No. 40
August 9, 1825 58tf

REMOVAL.
I. J. BERRY,
WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the
NEW BRICK STORE,
corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of
GROCERIES,
LIQUORS, WINE, FRUIT, FISH, &c.
comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his
GENERAL SEED ESTABLISHMENT, at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.
Utica, June 17th, 1825. 51tf

Whitesboro' Academy.
THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who gradnated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

MEXICO ACADEMY.
THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:
For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00
The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.
Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.
By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

THE subscribers are now receivingfrom N. York and Philadelphia, their secondsupply of
GOODS,
this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other esteblishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.
Cash and the highest prices, paid for Pot and Pearl Ashes.
May, 24, 1825.

UTICA
Looking-Glass Factory.
WELLS M. GAYLORD,
RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.
Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.
All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.
February 7th, 1825. 1y38

Piano Forte & Violincello
FOR SALE.
THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.
Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.
I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*